

COMMEMORATION

OF THE

TWENTY-FIFTH ANNIVERSARY

OF THE SETTLEMENT

OF

JOHN A. ALBRO, D.D.,

AS PASTOR OF

THE FIRST CHURCH AND SHEPARD SOCIETY,

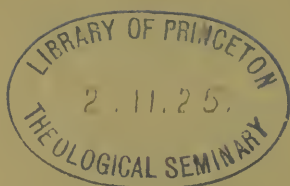
CAMBRIDGE, MASS.

CAMBRIDGE:

PRINTED BY ALLEN AND FARNHAM.

1860.

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## PRELIMINARY NOTE.

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AN informal meeting of several gentlemen connected with the Shepard Congregation and Society, was held in the vestry room of the church, to consider what measures should be taken to commemorate the 25th anniversary of the settlement of Dr. Albro. After a full discussion it was decided to call a meeting of the congregation and leave the matter to their decision. A meeting was accordingly called and held in the chapel, Wednesday evening, March 28th, and duly organized by the choice of a chairman and a secretary. The object of the meeting being stated, and unanimously approved, the two following votes were passed :

*Voted*, That it is expedient and desirable that public services be held in the church on the evening of the 18th of April next, in reference to the 25th anniversary of the settlement of our pastor.

*Voted*, That a committee, with full powers, be appointed to make all necessary arrangements for such services ; whereupon the following named gentlemen were chosen, namely, Charles T. Russell, S. T. Farwell, Joel Parker, Emory Washburn, Charles W. Homer, William Saunders, Zelotes Hosmer, George L. Ward, James P. Melledge, John Merrill, William A. Brewer, George S. Saunders, Arthur Merrill, and N. D. Sawin.

This committee met at an early day, and organized by the choice of Hon. S. T. Farwell as chairman, and Geo. L. Ward as secretary. An outline of the plan of exercises for the celebration was submitted, and agreed to, and arrangements made for carrying out the same.

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After the commemorative exercises, Monday evening, April 23d, a meeting of the committee of arrangements was held in the vestry of the church, when it was decided to print, in a convenient form, the proceedings of the

celebration and S. T. Farwell, Geo. L. Ward, and W. A. Saunders were appointed to take charge of the same, with instructions to solicit of Dr. Albro a copy of his sermon preached Sabbath morning, the 15th inst., the anniversary of his settlement, for publication with the proceedings. The following note was accordingly addressed to Dr. Albro:—

CAMBRIDGE, April 25, 1860.

DEAR SIR,—The undersigned, in behalf of the committee of arrangements for commemorating the twenty-fifth anniversary of your settlement and in accordance with the wishes of the Society, beg leave to request of you a copy of your sermon preached on the 15th inst., for publication.

Very truly yours,

S. T. FARWELL,

GEORGE L. WARD,

WILLIAM A. SAUNDERS.

To Rev. J. A. ALBRO, D. D.

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CAMBRIDGE, May 1, 1860.

GENTLEMEN,—The sermon delivered on the 15th of April last, of which you request a copy, is at your disposal. I am glad that it is acceptable to those whom you represent. May the great truth which it was designed to unfold be, in all future time, as it has been in the past, the strength, the confidence, and the hope of the church and people to whom it was addressed.

Very truly and affectionately yours,

J. A. ALBRO.

To Messrs. S. T. FARWELL, GEORGE L. WARD, W. A. SAUNDERS.



THE FOUNDATION OF THE CHURCH.

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A

S E R M O N

DELIVERED IN

THE SHEPARD CHURCH, CAMBRIDGE,

APRIL 15, 1860.

BY JOHN A. ALBRO, D.D.



# S E R M O N .

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EPHESIANS 2: 20-22.

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for a habitation of God through the spirit.”

It was a custom among the ancient people of God, to consecrate and render forever memorable all places where special mercies and deliverances had been received, by erecting monuments and inscribing upon them the name of that God by whom the blessings had been granted. Thus Abraham, when a lamb had been accepted for a sacrifice instead of his son, engraved upon the altar, “Jehovah-jireh,” — the Lord will provide. Thus Jacob took the stone which had been his pillow during the sleep in which he had seen visions of heaven, and set it up for a pillar, calling it “Bethel,” — the house of God. Thus Moses, when, in answer to his importunate and persevering prayer, the Amalekites had been defeated in battle, built an altar and called the name of it “Jehovah-nissi,” — the Lord our banner. Thus Samuel, when the men of Israel smote the Philis-

tines and pursued them to Beth-car, set up a monument between Mizpoh and Shen, and called the name of it "Ebenezer," — a stone of help. Thus Gideon, upon the spot where he had seen an angel of God face to face, and received a divine commission to save Israel from the oppression of the Midianites, built an altar and called it Jehovah-Shalom, — the Lord send peace. So we have met to-day to commemorate, with fitting service, the loving-kindness of our God to us as a church and people during the years that are past. We would rear a monument to divine Grace, and inscribe upon it, Hitherto hath the Lord helped us.

Just twenty-five years ago to-day, a little later in the day, I stood in this holy place for the first time as the installed pastor of this church, and received from a venerable council the solemn charge to feed this flock of God over which the Holy Ghost, by his ministers, had made me overseer. I have great reason publicly and gratefully to thank God that he has continued my life, health, and opportunities to serve him in the gospel of his grace for so long a period, and through so many vicissitudes and temptations. A quarter of a century! More than one third part of the whole allotted time of man upon the earth, and a very large portion of our active life.

I have often heard it said by the aged that time, however long it may seem in the passing, appears but as a point, when it has once fallen into the abyss of eternity. But to me it does not seem so. The years

that I have spent in this ministry are, in remembrance, many and long; and the space they have occupied in my history, has an apparently interminable perspective. We measure time, not by days, weeks, months, and years, which, when gone by do indeed appear like mere points, but by thoughts and feelings, by fears and hopes, by solitudes and enjoyments, by labors and failures, by desires and disappointments, which mark the flying hours as they pass, with an ineffaceable impression, and sometimes make days seem like months, and months like years!

It is not often desirable or proper, — always embarrassing, and sometimes hazardous, — for a man, especially a minister of the gospel, to speak of himself, and of his own works. In the sanctuary, the life, the labors, and the honor of the Master, not of the servant, should be the theme of discourse; and every moment spent in talking of ourselves, is, in general, so much precious time misused, and lost. Yet there are occasions on which it may be suitable for a pastor to make his own ministry the subject of brief remark. The author of my text did so more than once in his epistles to the primitive churches; and from his exposition of personal feelings, trials, and efforts, we derive some of the most useful lessons and encouragements of the gospel. That which was necessary or proper for him, may be justifiable in any of his successors in the sacred office, if they speak with the same motive, and for the same end. Let me, then, make a ministry longer than

that of the Apostle to the Gentiles, the subject of a brief reference. First, however, let me refresh your minds with some passages in the earlier history of the church with which I have been so long, and so happily connected, presenting as they do some facts, which, most interesting in themselves, ought to be engraved deeply upon the memory of all its members in all coming generations.

This church was gathered on the first day of February, 1636, O. S., almost two and a quarter centuries ago, in a house which stood upon the adjacent street, a few rods south-west from the place where we are now assembled, amidst a great and deeply interested congregation composed of the first settlers of the colony.

Its materials were a small company of pious persons who had fled from their hardships and persecutions in England to find a home, and to erect an altar to the Lord, in this western world, then inhabited only by wild beasts and savages. The whole number of male members who publicly entered into covenant at that time was but seven besides the pastor. The following account of that transaction, given by Winthrop, a spectator of the scene, though already familiar to many who hear me to-day, is too graphic and interesting to be passed over in silence.

“Divers good Christians, lately come out of England, intending to raise a church-body, came and acquainted the magistrates therewith, who gave their consent. They also sent to the neighboring churches

for their elders to give their assistance at a certain day at Newtown, when they should constitute their body. Accordingly, on this day there met a great assembly, where the proceeding was as followeth: Mr. Shepard and two others, who were to be chosen to office, sat together in the elder's seat. Then the elder of them began with prayer. After this, Mr. Shepard prayed with deep confession of sin, and expounded Eph. 5: 27, and also opened the cause of their meeting. Then the elder desired to know of the churches assembled what number were needful to make a church, and how they ought to proceed in the action. Whereupon some of the ancient ministers, conferring shortly together, gave answer, that the Scripture did not set down any certain rule for the number. Three, they thought, were too few, because by Matt. xviii., an appeal was allowed from three, but that seven might be a fit number. And, for their proceeding, they advised that such as were to join should make confession of their faith, and declare what work of grace the Lord had wrought in them; which, accordingly, they did, Mr. Shepard first, then four others, then the elder, and one who was to be deacon, who had also prayed, and another member. Then the covenant was read, and they all gave a solemn assent to it. Then the elder desired of the churches, that if they did approve them to be a church, they would give them the right hand of fellowship. Whereupon Mr. Cotton, upon short speech with some others near him,

in the name of their churches gave his hand to the elder, with a short speech of their assent, and desired the peace of the Lord Jesus to be with them. Then Mr. Shepard made an exhortation to the rest of his body about the nature of their covenant, and to stand firm to it, and commended them to the Lord in a most heavenly prayer. Then the elder told the assembly that they intended to choose Mr. Shepard for their pastor, and desired the churches that, if they had any thing to except against him, they would impart it before the day of ordination. Then he gave the churches thanks for their assistance, and so left them to the Lord.”\*

On the same day another member was added, under circumstances peculiarly interesting. The pious and devoted wife of the pastor elect, wasting away with incurable consumption, and worn out by the long and tedious voyage from England, was lying upon her death-bed. After the public services of the day were ended “we came,” says Shepard, “to her chamber, she being unable to come unto us. And because we feared that her end was not far off, we did solemnly ask her if she was desirous to be a member with us, which she expressing, and so entering into covenant with us, we thereupon all took her by the hand, and received her as became one with us, having had full trial and experience of her faith and life before. At this time, and by this means, the Lord did not only show us the

\* Winthrop’s Journal, I. 179, 180.



worth of this ordinance, but gave us a seal of his acceptance of us and of his presence with us that day; for the Lord hereby filled her heart with such unspeakable joy and assurance of God's love, that she said to us she had enough; and we were afraid that her feeble body would have at that time sunk under the weight of her joy." Such were the precious and lively stones with which this spiritual house was originally constructed; or, to use the figure of the pious Higginson, a handful of the wheat "which God sifted three kingdoms to find," was then gathered into this garner of God.

The church, thus gathered, and composed of such materials, was built with prayer and thanksgiving, and tears and hope, upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone, where it has stood immovable and unchanged until this day, amidst all the currents of man's opinions which have been sweeping around it, and all the changes of the world, which have essentially altered all our institutions of a similar age.

Its first pastor, and, so far as human instrumentality was concerned, its founder, was that same Shepard, a man of whom I shall not be in danger of speaking too highly. He was one of the most eminent of those wise master-builders, who gathered the original churches of this Commonwealth, and to whom we are in a great measure indebted for the simplicity, the purity, the strength, and influence of our religious, and I may say

too, our civil polity,—a burning and shining light in this candlestick, distinguished alike for his learning, his piety, and his steady zeal, at a time when every church in this new world was blessed with a minister of saintly character, and of apostolic power, — a holy man, whose example shed a sanctifying radiance around him, turning the wilderness into a fruitful field, and making the desert to blossom like the garden of the Lord,—“a gracious, sweet, heavenly-minded, and soul-ravishing preacher,” as the enthusiastic Johnson calls him, “in whose heart the Lord shed abroad his love so abundantly, that thousands had cause to bless God for his influence.” Not inferior to the most eminent of the congregational fathers in intellectual strength, in logical acuteness, in all the learning and literature of his times, he perhaps excelled them all in that fine, beautiful, practical spirit, which is greater, and more necessary in the church, than genius or learning, and in contemplating which, we become, in a measure, insensible to the powers of his mind, and the extent of his acquisitions. Although a prominent actor in scenes of controversy and public disorder which opened up all the fountains of bitterness and wrath in unsanctified hearts, such was his candor, charity, tenderness, and humility, that the odium of persecution never attached to his conduct; and, while a man of like passions, and exposed to the same temptations as other men, his reputation has descended to our own time as pure as starlight.

When the fathers of the little commonwealth, in their piety and poverty, had resolved that there should be a college for the training of young men for the learned professions, and especially for the gospel ministry, "to be a nursery of knowledge in these deserts, and a supply for posterity, that there might not be an illiterate ministry left to the churches when their first ministers should lie in the dust," Cambridge was selected as the seat of it, because, through the sound teaching and powerful influence of Mr. Shepard, under God, this church had been preserved from the disastrous heresy of Antinomianism, which was then threatening the utter ruin of the church in Boston, and had begun to corrupt many other churches in the colony, — and because, by choosing a place under the ministry of a man so sound, so orthodox, so able, so devoted to the cause of Christ, "they might give the world to understand that *spiritual learning* was the thing which they chiefly desired to promote, in order to sanctify the other and make the whole lump holy, and that learning, being set upon its right object, might not contend for error instead of truth."\* When we consider the rich Christian experience which Mr. Shepard attained; the sacrifices which he cheerfully made for Christ and the gospel; the great amount of ministerial and other labor which he performed with feeble health, and amidst manifold difficulties; his attainments in holiness, and in knowledge of divine things;

\* Wonder Working Providence, p. 164.

the able theological works which he produced at a time when the cause of truth demanded the strongest arguments and the profoundest expositions; the influence, felt even to this day, which he exerted in edifying the churches of New England; and all this before he had passed, or hardly reached, the meridian of life, we must regard him as one of the brightest ornaments of the church, and ever hold him in deep and grateful remembrance.

Under the efficient ministry of this man of God, and of his successors, Mitchel, Oakes, Gookin, Brattle, Appleton, Hilliard, Holmes, Adams,—men of like faith and spirit,—this church has not only remained upon its original foundation, but, “fitly framed together, has grown unto an holy temple in the Lord, in whom ye also to-day are builded together, for an habitation of God through the Spirit.” Of those able and faithful ministers who have been the instruments of edifying this church, all of whom except the last-named, have long since gone to their rest and reward, it will not be necessary at this time to speak particularly.

Of one, however, Dr. Holmes, I will take occasion to say a word which I think his memory demands and deserves. He was installed pastor of this church, on the 25th day of January, 1792. In 1827, after thirty-five years of faithful labor, and of uninterrupted harmony between the church and the first parish, with which it was then in connection, a difficulty for which he was in no respect responsible, and of which I do

not mean to speak, arose between him and the society, which, after a protracted and painful controversy, resulted in the separation of the pastor and the church from the parish, and the organization of the Shepard Ecclesiastical Society, with which the church has ever since been connected in the worship and ordinances of the gospel, according to the established principles and usages of Congregational churches in this Commonwealth. Up to that time the history of the church and of the first parish had been identical. From that day the stream divides into two branches, to flow in different directions, and to fall into the ocean of eternity at different points. The church, it will be observed, was not disorganized by the change. It came out from its ecclesiastical connection a whole and complete church of Christ, with all its officers and all its ordinances. It separated from the legal corporation, as the soul leaves the body, to take to itself a new organization more in accordance with its nature, and better adapted to promote its design.

On the 21st day of September, 1830, the Rev. Nehemiah Adams, having been associated with Dr. Holmes in the pastorate of the church, the corner-stone of this house was laid with appropriate religious ceremonies. Under that corner-stone, enclosed in a leaden box, is a silver plate with this inscription :

TO JESUS CHRIST  
AND  
THE CHURCH,  
THE PILLAR AND THE GROUND OF THE TRUTH.

And while laying it, the senior pastor pronounced, with a clear voice and confident faith, these words: "The church is built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone. Other foundation can no man lay than that is laid, which is Jesus Christ. May the stone which we now lay be a true emblem of the great corner-stone upon which the first church in Cambridge was originally built, and a pledge of its permanent continuance upon the same everlasting foundation, Jesus Christ, the same yesterday, to-day, and forever." On the 23d of February, 1831, the house of worship erected upon that stone, was solemnly dedicated to God the Father, Son, and Holy Ghost.

In the month of September of the same year, Dr. Holmes, being very infirm, and unable to perform statedly, or even occasionally the duties of his office, was dismissed, at his own request, from a ministry which he had exercised for about forty years. He preached his farewell sermon on the second of October, 1831. He died with a strong faith in the great doctrines he had preached, and in the comforts of a hope full of immortality, on the twelfth day of June, 1837, in the seventy-fourth year of his age.

I cannot speak of the Christian and ministerial character of Dr. Holmes in language more appropriate or expressive than that used by the dismissing council in their report. They knew him personally and well, and they say, "It is with mingled emotions of pain and sat-

isfaction that this council have attended to the business for which they have been convened. While they deeply regret the occasion that has led to the result, in the bodily infirmities attending the advancing age of the venerated and beloved pastor of the First Church in Cambridge, they are most happy in the reflection that the ministerial character of Dr. Holmes is unspotted; that he has been enabled by divine grace to bear the peculiar trials to which he has been called in the course of his ministry, with exemplary wisdom, firmness, meekness, and patience; and that, in the circumstances attending the dissolution of his pastoral connection, a spirit of union and harmony has been manifested by the respective parties so deeply interested. It is unnecessary, they say, for them to add any thing by way of testimonial and recommendation to a character so well known in this country and in Europe, as that of the late pastor of the First Church in Cambridge, the long tried, and highly esteemed friend of learning and religion. His works are his testimonial, and his praise is in all the churches."

Dr. Adams, having received an invitation from the Essex Street Church and Society, in Boston, to become their pastor, and believing it to be his duty to accept it, was dismissed, though with great reluctance on the part of this church and society, on the fourteenth day of March, 1834. And on the fifteenth day of April, 1835, the present pastor was installed in his place.

I came to you a stranger, having occupied the

pulpit but one Sabbath previous to receiving your call, and was received with a unanimity, affection, and cordiality which, in the flight of years and the changes of the world, have remained, I hope, as strong as at the beginning. I came to you, as Paul went to the Corinthians, in weakness, and in fear, and in much trembling, and you encouraged me by your sympathy, and bore up my heart by your affection and your prayers. I came to you, not with excellency of speech or of wisdom, and my preaching has not been with enticing words of man's eloquence, for I determined not to know any thing among you save Jesus Christ, and him crucified, and you have received my preaching with respect and confidence, many, I trust, with a faith that "stands not in the wisdom of men, but in the power of God." I came to you in your poverty and feebleness, and, as the Apostle says of the churches of Macedonia, "to your power I bear record, yea, and beyond your power," you were willing of yourselves to assume the burden and the responsibility of supporting the gospel ministry. "And this you did, not as we hoped, but first gave your own selves to the Lord, and unto us by the will of God." I came to you, as the disciples were sent upon their first mission, without purse or scrip, and, like them, I can tell the Master to-day, that in all these years you have permitted me to lack nothing.

My ministry has thus far been the longest, with the exception of two, that has existed in this church since



its organization in 1636. Dr. Appleton died at the age of ninety-one, having preached the gospel to the same people for the long period of sixty-seven years. Dr. Holmes died at seventy-four, after a happy and prosperous pastorate of almost half a century. All the other pastors of this church were taken away in the midst of their days, and their respective ministries were comparatively short. Shepard died at the age of forty-four, after a ministry of but thirteen years. Mitchel, his immediate successor, preached but eighteen years, dying at forty-three; Oakes but ten; Gookin, dying at thirty-four, but ten; Brattle but a little over twenty; Hilliard but seven; my immediate predecessor but five. These all, except the last-named, died in faith, in the midst of the people to whom they had broken the bread of life, and are now, we trust, in heaven, worshipping God and the Lamb with a multitude saved and glorified through their instrumentality.

During my own ministry, commenced this day twenty-five years ago, many and great changes have occurred among and around us; greater, I imagine, than have taken place during the same length of time, in any former period of our history as a city, a State, or a nation. It would be difficult for a person who had been absent from this place during the last quarter of a century, to recognize this house, this congregation, or this city even, as the same. The population of Cambridge, at

the time of my settlement about 6,000, has been nearly quadrupled. The church, then feeble and sorely tried by the pressure of outward circumstances, has, by the blessing of God, without which no ministry could have been successful, become strong, self-sustaining, and influential. A small congregation, with very limited means, has gradually taken its place among the most respectable for numbers and ability; and this house, three times enlarged, is far better filled than at first. The doctrines here preached, once a stumbling-block and foolishness to the wisdom of this world, have gained a position and an influence, both in the city and in the University, which inspire us with gratitude and with hope. Death, too, and fresh life, in their continual interchange, while they have not destroyed the identity, have greatly changed the material and the form of this congregation. Fathers, mothers, brothers, sisters, who would have rejoiced to see this day, have gone to the church triumphant; and fathers, mothers, brothers, and sisters, have taken their places, to carry on their work, and to follow them to their rest. But five or six male heads of families, who were of us when I was settled, are with us now. Who can estimate the change which all these removals and accessions have made in the history of this people; not recorded, indeed, in any book, but recognized and felt in the experience of us all?

In speaking of the dead, I may be permitted to refer to the two officers of the church, Deacon Hilliard

and Deacon Munro, who took an active part in my settlement, and, indeed, were always active in every good word and work. They have long since passed away from the scene of their labors and their trials. Deacon Hilliard died April 27, 1836, and Deacon Munro on the 29th of May, 1848. In many respects dissimilar, they were alike in their love of the truth, in their zeal for the glory of Christ, and in their efforts and sacrifices for the welfare of the church. They were, as the Apostle says that deacons should be, honest, faithful, and good men, "not double-tongued, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience." They "used the office of deacon well, and purchased for themselves a good degree, and great boldness in the faith which is in Jesus Christ."

But upon these, and similar changes that have taken place among us, I will not, and I need not dwell. Nor do I desire to speak much of my own labors and experiences during this long period. To tell you of the number of sermons I have preached,—of the pastoral visits I have made,—of the houses of mourning in which I have endeavored to perform the office of a comforter,—of the number of those who have been hopefully converted, or added to the church,—of the funeral rites that I have performed,—of the children I have baptized and dedicated to God,—of the marriages that I have solemnized,—of the manifold efforts I have made to build you up in the faith and order

of the gospel,—would exhibit neither the significance nor the value of my ministry. External and historical facts are soon and easily narrated ; but the true meaning and influence of those facts, do not always appear upon the surface. They may appear imposing while they are worthless. They may seem very insignificant to the eye, while they send their roots into eternity, and bear fruit which can be gathered only in another world.

I have no disposition to contemplate my labors, or any results of my labors, with a spirit of self-gratulation. When I think of the little that I have accomplished in comparison with what might have been,—of the works done often in sorrow and discouragement, which now seem like sowing seed upon the house-top, “which withereth before it groweth up, wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom,” — of the infirmity and imperfection that have characterized all my efforts, — of the secret trials and disturbances by which I have been continually chastised, — of the hopes that have been buried far back in the wilderness,—and of the account which I must render of my stewardship at the bar before which I am soon to appear,—I feel more inclined to keep this day as a season of humiliation and of tears, than of joy. If good in any measure has been done,—if any soul has been translated out of darkness into marvellous light,—if the cause of Christ has been in any degree promoted,—if the church has been edified upon the foundation

which God has laid in Zion, — if there has been any comfort of love, or fellowship of the spirit, or growth in grace, — if there have been changes among and around you which have placed the great truths of the gospel in a more commanding position, and given to the evangelical system a greater influence in this city, — I can say, with deepest self-abasement, Not unto me, but to the grace of God in Jesus Christ, be all the praise. It is not expedient for me doubtless to glory. If I had performed a thousand-fold more labor, and had seen a thousand-fold greater results from my efforts, yet a thorn in the flesh, — the consciousness of imperfection and unworthiness in all my ministry, — would effectually subdue any tendency to self-exaltation. With Paul, but at an immeasurable distance, I will glory only in Him who has said to every sincere though feeble instrument of promoting his cause, “My grace is sufficient for thee; for my strength is made perfect in weakness.”

Instead, therefore, of dwelling any longer upon my own works, it will be more profitable, in what remains of my present discourse, to turn your attention to the grand object of all my labors, and to the means by which I have hoped to realize the end of my ministry.

The Apostle tells us that the church of God is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom the whole building, fitly framed together, groweth unto an holy temple in the Lord.” By this figurative

language he shows you what doctrines the church believes, upon what Saviour it relies, and with what materials it is built up. Those doctrines are the great truths preached by inspired apostles and prophets whom God sent forth with a divine commission to show unto men the way of life. That Saviour is Jesus Christ, — God manifest in the flesh, — the great prophet, priest, and king of Zion, — the elect and sure groundwork which God has laid for the hopes and peace of his people; and, though there are foolish builders who set at nought this precious cornerstone, yet other foundation can no man lay, than that which is laid in the perfect obedience, — in the sacrificial offering, — in the redemptive work, — in the justifying righteousness, — in the supreme excellence, and almighty power of the eternal Word made flesh, and giving up himself as an atonement for the sins of the world. Those materials are believers in the doctrines of apostles and prophets, — disciples of Jesus Christ, taken by grace from the mass of depraved humanity, as stones from a quarry, and, by the transforming influence of the Holy Spirit, fitted for their place in the spiritual building, and made meet for the inheritance of the saints in light.

Upon that foundation, as I have said, this church was originally built, and with such materials it has grown to an holy temple from age to age. And whatever of infirmity, or mistake, or failure, I may be obliged to confess, this I can say, not in the confidence

of boasting, but with humble gratitude to God, that I have preached no other gospel to you than that which Paul preached to the Corinthians, and Shepard to the fathers who are now singing the song of Moses and the Lamb, in the temple above. Not altogether ignorant of the philosophical and religious speculations of the present day which many regard as improvements upon the doctrine of the apostles, and which a restless, and somewhat conceited age is disposed to run after without much reflection upon their origin or their tendency, I have endeavored to keep to the old paths in which the saints of God, in all ages, have gone to heaven, and to build upon that foundation which God has laid in Zion, with the gold, silver, and precious stones, of souls converted, and sanctified by the Spirit of grace. The great subject of my preaching, to the exclusion of all topics of a merely temporary, or worldly interest, has been Jesus Christ, and him crucified; and with this alone as the ground, the reason, and the power of my ministry, I have labored to perfect the superstructure which the fathers commenced in this city two hundred years ago. And God forbid that I should ever in the future know, or preach any thing among you, but this. Christ, the wisdom and the power of God unto salvation,—Christ, the only ground of a sinner's justification and acceptance with God,—Christ, the vital source of all spiritual blessings and hopes,—Christ, the most powerful of all motives to

holy obedience, — Christ, through whom we have access by the Holy Spirit to the Father, — Christ, the prophet, priest, king, and saviour of the church, is all my salvation and my desire, as I pray he may be of all to whom I preach the gospel. Upon this foundation you are safe. Every thing else is a foundation of sand.

In preaching Christ, however, as the foundation of the church, I have not dwelt constantly and exclusively upon the fact of his incarnation, of his death, of his resurrection. I have endeavored to unfold all the doctrines of the apostles and prophets respecting saints and sinners, — the covenant of grace, — the way of salvation, — the Christian life, — and the duty of the people of God, — that you may be intelligent and practical believers in Christ, and, “no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but holding and speaking the truth in love, may grow up into him in all things who is our head: from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love.” Or, to use the figure with which the Apostle sets forth the glory of the church in the text, “that all the building fitly framed together” upon the true



foundation, “may grow unto an holy temple in the Lord,” and that every believer may be “builded in it for a habitation of God through the Spirit.”

I have spoken of the great, fundamental truths upon which this church is based, and of the ministry by which I have, for a quarter of a century, labored to build it up in this holy faith. Let me now appeal to you, my hearers, — not for a witness to my faithfulness, — not for a testimony to the value of my labors, — but for an answer respecting the effect and influence of this ministry upon you. Upon what are you individually building? what is the foundation of your personal hopes?

Taught from your earliest youth the doctrines of the apostles and prophets, and furnished with all needful helps for the understanding of the truth as it is in Jesus, it should be your first and deepest desire to receive this revelation of grace into your hearts, and to transmit it, with the commentary of your own experience, to your children from generation to generation. You believe in the Father, Son, and Holy Ghost, one only living and true God, Creator, Redeemer, and Sanctifier, into whose name you are baptized, and to whose service you are dedicated. You believe all the distinguishing doctrines respecting the character, offices, and relations of Jesus Christ, — the personality, divinity, and work of the Holy Spirit, — the sinfulness of the human heart, — the terms of salvation, — the future judgment, and an eternal state

of rewards and punishments in another world,—professed by our fathers at the organization of this church, and taught as essential by all its pastors. You believe that those doctrines, unfolded in the Scriptures, and constituting the foundation of the church, are of infinite importance to every soul. This is your faith. So we preach, and so ye believe. May these principles be taught and believed in this church until the Son of Man shall come to take account of his servants. “May the father to the children make known his truth,” and “your children tell their children, and their children another generation.” And palsied be the tongue that in this pulpit shall ever deny the Lord who has redeemed the church with his precious blood, or teach for doctrines the commandments of men.

But remember that religion is a personal experience of the power and value of these doctrines. The truth may be held in unrighteousness, and the grace of God be made an argument for impenitence and sin. A merely intellectual faith may coëxist with unholy affections, and a soul alienated from the life of God. You must believe with the heart unto righteousness, and confess with the mouth unto salvation. There must be a spiritual harmony between the convictions of the understanding, the assent of the will, and the current of the life. Faith must purify the heart, and overcome the world. Hope must rest upon Christ, formed in the soul. Love must be sanctified by a coal

from the altar of God. Life must be filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God. You are called to be saints, not merely believers. The inscription upon the breastplate of the pastor, upon the church, upon your family altars, upon your hearts, should be HOLINESS TO THE LORD. Your assemblies for public worship should be holy convocations. You should come to ask the way to Zion, with your faces thitherward. And in all your efforts to build up a religious congregation, you should have supreme respect to the glory of Christ, the chief corner-stone.

It is a solemn question, then, what practical influence the truth which you profess to believe has exerted upon your hearts and lives? Let it come home to every individual soul; and let no one give sleep to his eyes, or slumber to his eyelids, until he has evidence that he is not only built by profession upon the truth, but that he is builded in it, for an habitation of God through the Spirit.

My hearers, we meet together to-day upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, and under that banner of truth and love which has waved over this church from the days of the Pilgrims until now. We meet as pastor and people in the name of Christ, who is head over all things to the church which he has redeemed by his precious blood. We meet to raise a monument to the loving-kindness of the

Lord, who, amidst many errors and delinquencies, has never left himself without witness among us. We meet to give testimony to the value of those religious principles which the experience of all ages has proved to be of divine origin and of saving power.

We shall not observe this anniversary again together. Before another quarter of a century shall have measured out its years of trial, of sorrow, and of joy, a large portion of this congregation, including the pastor, will have heard from the lips of the Great Head of the church, the sentence of life or of death eternal. May we all, in a good conscience, and with faith unfeigned, hold fast those precious truths which we publicly profess. And when the present generation of believers shall have joined the church of the first-born, which are written in heaven, may those who come after us, standing upon the same foundation, be able to point to our times, as we do to those of the apostles and prophets, as confirmatory and illustrative of the great and precious doctrines which are the ground of all Christian hope, and the life of all piety and religious joy.

THE  
PROCEEDINGS OF A MEETING

COMMEMORATIVE OF

THE TWENTY-FIFTH ANNIVERSARY OF THE SETTLEMENT

OF

JOHN A. ALBRO, D. D.

AS PASTOR OF THE

FIRST CHURCH AND SHEPARD SOCIETY,

HELD APRIL 18, 1860.



## PROCEEDINGS.

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PURSUANT to a vote of the congregation, and under the direction of the committee of arrangements, public services were held in the church at the corner of Holyoke and Mount Auburn streets, Wednesday, April 18, 1860, at 7 o'clock, P. M.

The exercises of the evening were commenced by Hon. S. T. FARWELL, chairman of the committee, with the following introductory remarks:—

On the fifteenth day of April, eighteen hundred and thirty-five, Rev. Dr. Albro was installed pastor of the church and society worshipping in this house. That event was fitly commemorated by him in the interesting services of last Sabbath.

The congregation, including both church and society, desire, on their part, in the exercises of this evening, to express their gratitude in view of this long and happy connection; and at the same time leave a memorial to their successors of this twenty-fifth anniversary of the settlement of their pastor.

The thoughts suggested at this hour naturally carry us back to the time when this society was a feeble band—small in numbers and in resources—when the institutions of the gospel were maintained with much labor and sacrifice. In recalling the early history of this period, we would not forget those generous and devoted friends in the neighboring city whose aid and assist-

tance were freely given in the time of our need. But with gratitude be it said, the blessing of God rested upon this people in the days of their weakness; and in a short time the society had no longer need of aid from abroad, but were able not only to sustain themselves, but to extend a helping hand to others, and thus return to other fields of want the bounty so liberally bestowed on this society, during the time of its early struggles. As was said by our pastor last Sabbath, thrice have we found our place of worship too strait for the congregation, and as many times has it been enlarged. Cut off one fourth from its length; bring in the side walls, to the line of columns on either hand, and you have the dimensions of the interior of this edifice as it was in the beginning of the period under review. These several enlargements may be taken as indications of the steady growth of the church and society to the present time. For very much of this outward prosperity, as well as for that higher success which has been manifested in the spiritual welfare of the church,—in the turning of sinners from the error of their ways,—in the consecration of parents and children, of brothers and sisters to the Christian work of holy living and believing,—we are indebted, under God, to the labors of his servant who, coming among us in our day of small things, has labored in season and out of season, preaching the glorious gospel of our Lord and Saviour, with such tokens as these, of the divine favor, manifested all along the passing years that have gone to make up the quarter of a century now closed. The changes which twenty-five years have wrought among this people, are significantly illustrated in another remark of our pastor, that, of the heads of families with us at the beginning, only six or seven remain to-day. A large proportion of the changes that are continually going on in the membership of the church and society, are occasioned by the



frequent removals to and from our city. To these must be added the sadder removals, from the city of the living to the city of the dead. Busy memory recalls at this hour the forms of many of the venerated and loved, who are no longer in the flesh:—Rev. Dr. Holmes, who for nearly forty years was the able and faithful pastor of this flock, going in and out before them, and breaking unto them the bread of life; Dea. Hilliard and Dea. Munro, steadfast and efficient workers and office-bearers in the church at the time when their Master's cause demanded a persistent zeal and self-sacrifice; the brother of the last named, Mr. Nathaniel Munroe, the sweet singer in our Israel whose soul seemed as finely attuned to the harmonies of heaven, as his voice was to those of earth; our aged friend, Mr. Samuel Sawyer, who dwelt almost literally under the droppings of the sanctuary, always present at the hour of public worship and in the social meetings of the church; Mr. Allston, a devout worshipper in this Christian temple, for the chaste and simple beauty of which, as it was originally designed and built, the society were indebted to him; these, and many more, of whom time would fail me to speak, have passed away and their record is on high.

But we turn from the past to the pleasant duties of the present hour. And it only remains for me to welcome back to these seats those with whom in other days we have taken sweet counsel together, and walked to the house of God in company; to welcome the predecessor of our pastor to the place of his early labors. To these, and to all the guests and friends gathered here upon this interesting anniversary, in behalf of the church and society, I bid a cordial welcome.

Prayer was offered by Rev. LYMAN WHITING, of Providence, R. I., formerly a member of this church.

Selections from the Scriptures were read by Rev. JAMES H. MEANS, of Dorchester, Mass., at the close of which the children of the Sabbath school sung the following hymn, written for the occasion by Miss ELIZABETH L. WILLARD.

**H Y M N .**

*Tune, Oak.*

SAVIOUR, we come to Thee,  
 Hear, hear our prayer ;  
 Thou who by faith we see,  
 Come, come Thou near ;  
 Come by Thy Spirit's power,  
 Bless the worship of this hour,  
 Accept the songs of praise  
 We raise to Thee.

Lambs of the flock are we,  
 Seeking thy care ;  
 E'er with our Shepherd be,  
 Now is our prayer ;  
 Long has he led the way,  
 To those pastures ever green ;  
 There oft we've heard him say,  
 Peace dwells within.

Bless him, while life shall last,  
 Shepherd on high ;  
 And when death's stream is past,  
 Bring us all nigh,  
 Where, with the countless throng,  
 We will ever raise our song,  
 And there our notes prolong,  
 Praising Thy name.

The meeting was then addressed by ZELOTES HOSMER, Esq., in behalf of the church. Mr. Hosmer said : —

It would have been much more congenial to my own feelings if allowed my choice to have been a listener, rather than a speaker, on this pleasant occasion; and it can only be owing to the fact that I have been so long a resident here, that I can have any claim to the place assigned me.

The occasion which has called us together is, in these days of change, one of rare occurrence. Such is the instability of the pastoral relation, that a minister at his installation almost needs, like the knight of feudal times, to be "booted and spurred, with his steed at the door," ready for the next parish. Such a red-letter day as this in the calendar of the church, where the relation of pastor and people has continued for five and twenty years, with so much good accomplished, — so many pleasant recollections of the past, and such prospects for the future, — may well demand more than a passing notice.

It was in the winter of 1834 that he who now addresses you, — then a member of the Essex Street Church, Boston, — in company with an honored member of that church, and who is with us this evening, spent part of a day in the study of Rev. Dr. Adams, then pastor of this church, to persuade him to accept a call just given him in Boston. The transaction seems but as of yesterday; and when, some three years later, I came to Cambridge to sit under *your* preaching, I was reminded by some of Dr. Adams' warm personal friends, that it was but a righteous judgment upon me for that act. Now, without discriminating between the two, I hope the rod has been borne with as much meekness as usually falls to the lot of those who are called to endure afflictions in this world of trial.

On an occasion like the present, the thoughts instinctively revert to the early history of the settlement of our pastor, — and there are yet many living who will readily recall those days of small things, — when the income from the pew tax and subscrip-

tions was insufficient for the support of public worship in the most economical manner, — when the church was small, and the attendance limited, — when, after two or three years of labor, the health of the pastor was seriously impaired, and it seemed as if we must depend upon the charity of others or abandon the work. During all these early years of weakness, no measures of doubtful expediency were resorted to by either pastor or people; but with simple reliance upon the ordinary work of the ministry, they labored, and the result is known to all. If all pastors were to pursue the same course, and all churches were satisfied with the preaching of the gospel and the appropriate work of the ministry, there is reason to believe the relation between pastor and people would be more affectionate in character, and more permanent than is now the case.

As our churches are formed on the voluntary plan, every person is presumed to choose his pastor, and his place of worship, from a general concurrence of belief in such doctrines as are appropriate subjects for discussion in the pulpit. In all other matters, — in temperance — in politics — in questions of moral reform — in the usages and customs of social life — or *sins*, if you choose to call them such, — in all these, members of the same church may widely differ, not only in opinion, but in the remedial measures adopted to cure them. Now it must be apparent that the pastor who, from his own choice or from importunity from others, enters upon the discussion of such topics from the pulpit, will very likely offend those who differ from him. He has his political rights as a citizen, to be exercised most freely at the proper time and place, — but not from the pulpit. The fault, however, is not always with the minister alone. Some good brother, full of zeal for the honor of God, and fearful, as was Uzzah, would lay a rash hand upon the Ark, and would enlist the pulpit to stay the evil, which to his eye is above all other sins. Happy is that church, and

happy that pastor who has the courage to act within his commission, and use the pulpit for its legitimate purpose, — the preaching of the gospel. I have spoken thus freely in this matter because it is in accordance with the practice of our pastor, and, I believe, the wishes of his people.

A Christian poet has given us *his* idea of a preacher in the following beautiful description :

“I would express him simple, grave, sincere ;  
 In doctrine uncorrupt ; in language plain,  
 And plain in manner ; decent, solemn, chaste,  
 And natural in gesture ; much impressed  
 Himself, as conscious of his awful charge,  
 And anxious mainly that the flock he feeds  
 May feel it too ; affectionate in look,  
 And tender in address, as well becomes  
 A messenger of grace to guilty man.  
 ——— His theme divine,  
 His office sacred, his credentials clear.  
 By him the violated law speaks out  
 Its thunders ; and by him, in strains as sweet  
 As angels use, the gospel whispers peace.  
 He ’stablishes the strong, restores the weak,  
 Reclaims the wanderer, binds the broken heart,  
 And armed himself in panoply complete,  
 Of heavenly temper, furbishes with arms  
 Bright as his own, and trains, by every rule  
 Of holy discipline, to glorious war  
 The sacramental host of God’s elect.”

But it is not alone as a *preacher*, as the poet here contemplates him, but as a *pastor*, that he exercises a power over his people. In the joyful family gatherings when a long absent child returns, whom he baptized in infancy, whom he watched over in early years, and for whom he has often prayed, — when the young

in obedience to the law of God, forsaking father and mother, go out to establish a home of their own, — a time like an April day, in which it is hard to say whether sunshine or tears are to prevail, — or the sad time when the pastor comes to the sick chamber to minister consolation to the departing, — or that most trying of all, when the golden cord has been broken, and, like Abraham of old, we must bury our dead out of our sight, — how welcome, then, the presence of the beloved pastor to whom for years we have looked for instruction and for consolation amid scenes like these.

With such a hold upon the affections as circumstances like these will give a pastor over the hearts of his people, why should not the relation be a permanent one? And why should not the scene of his active labors be at the last the place of his rest? It was regarded among the Jews as a great calamity not to be gathered unto their fathers in burial. Joseph, when dying, would not be buried in Egypt, but must rest with his brethren in the land of promise; and when David, in the fulness of his heart, proposed to reward his benefactor Barzillai with a seat at his own table in Jerusalem, “Let me die in mine own city, and be buried by the grave of my father and of my mother,” was his reply; and such are the instinctive feelings of humanity in all ages. Let us be thankful that for five and twenty years we have enjoyed the faithful preaching of God’s Word from a faithful teacher, and trust that here may be his place of rest, and I am sure you will all join with me in the expression of the hope, that his ministry may be long continued, and that when it *is* ended, it may appear that he has not labored in vain, nor that we have heard in vain, the gospel from his lips.

The congregation now joined in singing the following hymn by WILLIAM A. BREWER, Esq., to the tune of “Hamburg.”

**GOD'S PROGRESSIVE CARE OF THE CHURCH.**

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GOD of our fathers, we recount  
 Thy favor to thy Church of old ;  
 When in the vale, or on the mount,  
 Thou didst protect thy chosen fold.

In wildernesses at the first,  
*Patriarch* shepherds smote the rock,  
 And water flowed to slake the thirst,  
 And manna rained to feed the flock.

In later years the *Prophet's* tongue,  
 Touched with a living coal of love,  
 Proclaimed to sinners, old and young,  
 A Savior coming from above.

At length *Apostles* saw the sight  
 Which many kings desired to see :  
 The earth was filled with heavenly light,  
 By him who died on Calvary.

Symbols and types and prophecies  
 Were all fulfilled in Christ, the Lord ;  
 Thenceforth the Gospel Church must rise,  
 And feed upon the preached word.

Shepherd of shepherds, from thy hand,  
 Ascension gifts to us have come ;  
*Pastors* and *Teachers* foremost stand,  
 To draw man to his heavenly home.

We celebrate thy watchful care ;  
 We love thy under-shepherd, Lord ;  
 And may thy grace, through him, prepare  
 All hearts to live in sweet accord.

The sheep and lambs, in thy own name,  
 These many years his hand has fed;  
 In many more may he proclaim  
 Thy word, till all to Christ are led.

So when life's weary day is o'er,  
 And God his jewels does recount,  
 May we arrive on Canaan's shore,  
 And ever dwell in Zion's mount.

HON. JOEL PARKER, LL. D., in behalf of the society, delivered the following address:—

I have been requested to say a few words in behalf of the Shepard Congregational Society.

The great fact which brings us together at this time,—one which is present to all our minds,—is the fact that the relation of pastor and people, of minister and church and society, has now existed between the Rev. Dr. Albro on the one part, and the First Church in Cambridge and the Shepard Congregational Society, for the period of twenty-five years;—a full quarter of a century.

The existence of such a relation, for such a period, is, at the present day, a fact of very marked significance; although the time when such a circumstance, in many parishes, would have carried with it no very conclusive inferences, is within the memory of many of us.

In the earlier history of New England, when parishes were mostly territorial, in many instances embracing the whole town,—when the pastor was the minister of the town,—when his salary was raised, like other public charges, by an assessment of taxes upon all the taxable persons and property within the town (with a few exceptions, in which the exemption in order to be allowed must be shown affirmatively to exist), a pastoral relation of a quarter of a century was little more significant than the ex-



istence of the marriage relation for a like period ; although it was not perhaps quite as frequent, in proportion to the numbers existing of the one and the other. The relation once formed was understood to be (extraordinaries excepted) one for the life of the minister.

Unlike the marriage relation there might be a dissolution of the obligations of the contract if a greater field of usefulness appeared to be offered to the minister ; and changes of his opinions might be such as to furnish cause for divorce ; but like the obligations of the marriage relation, considerations having regard to the original inexpediency of the contract, infirmities of temper on the one part or on the other, and even a lack of affection, although they might furnish a reason for calling a council of friends to give advice ; were rarely regarded, without something superadded, as a good cause for a dissolution of the obligation of the pastoral relation, and a termination of its duties.

Whether the change of the laws, by reason of which the obligations of the contract which binds pastor and people together can be more easily terminated, and the change of views in the community, so that the existence of the pastoral office is very much at the will of the incumbent, and the continuance of the relation is very nearly at the will of the other party, operate beneficially, is a question with which we have no concern upon this occasion.

It is, however, to our present purpose that this greater facility of dissolution gives a high significance to a long duration of such a connection wherever and whenever it exists. It speaks of a unity of sentiment and purpose on the part of pastor and people, with a conclusive assurance not to be mistaken. It leads to the irresistible belief that a harmony of thought and feeling, a concordance of opinion, and a concert of action of large extent and measure, must have existed among the parties.

This unity and harmony is the first subject to which we turn our attention to-night. We infer it from the mere connection of minister and congregation for so long a period. We turn to our own observation, and our reminiscences attest it; we inquire and are assured that it is not a matter respecting which a doubt can be admitted. The testimony comes from those who witnessed the installation twenty-five years ago, and who have borne the heat and burden of the day since that time, following the footsteps of the pastor from that period, as well as from those who have worked in this vineyard but from the eleventh hour. It has been proved and established by the esteem of the aged, by the respect of manhood, and by the affection of youth.

“E'en children followed with endearing wile,  
And plucked his gown, to share the good man's smile.”

You will not understand me to assert that this unity of thought and opinion has pervaded the entire congregation at all times, upon all occasions, and with reference to all subjects. That were an assertion of complete union in error, or of a perfection to which no congregation ever attained. In the changes of twenty-five years in any place, and especially in a city which in that period has nearly quadrupled its population; in the introduction, which under such circumstances must take place, of many new members into a church and congregation, bringing with them their preconceived notions respecting modes of belief, their peculiar ideas respecting reforms, and their diverse tastes, perfect agreement long continued would be an utter impossibility, even if it existed in the outset. And still further, such entire concord, in this imperfect state of existence, is hardly to be desired. If not objectionable because conceived in error, it would soon degenerate into stagnation.

As a community, however, we are in no danger of that.

“*Ism*” is a syllable of such extensive use in English orthography, that it seems to deserve a separate and independent existence ; and about the only defect which I have discovered in the very excellent work of my good friend Dr. Worcester, is, that he has not recognized this particle as a legitimate or illegitimate *word*, — not as a synonym of “*notion*,” — but a word well adapted to express an idea of irregular dogmas of all sorts, conditions, colors, and phases. “*Isms*” are as plenty as blackberries, and people not only give them to us without compulsion, but they press them upon our acceptance as patent medicines are urged upon our credulity, and cram them down our throats by the dozen so, in quick succession. Or the “*ism*” perhaps takes the shape of disease itself, and then becomes contagious, infecting sometimes whole neighborhoods.

Now it would be singular indeed if some of us did not occasionally indulge in the luxury of an *ism*, or become sometimes infected with one, as well as the rest of the world. And the natural operation of an *ism* upon the party affected is that of extreme wonder why others do not perceive the new light which he thinks he has discovered, and with the precise flickering which commends it to his vision ; or why others do not exhibit the same cuticular manifestations which impel him to very remarkable activity.

I beg then to be understood that there *may* have been something of human infirmity among us ; although I profess to have no particular knowledge of any thing of the kind. But some of us *may*, at some time, have had our favorite lights, and shadows, and fancies. There may have been times in which one desired less of doctrine, and more discussion of a practical character ; another a finer point to an argument ; another a more complete rhetorical flourish ; another a wider range of illustration ; and still another a less literal interpretation.

If it has been so, these have been the exceptions, and not the rule ; and exceptions, as we know, are said to prove the rule. But in this case the exceptions have hardly been sufficient, of themselves, to furnish the evidence.

From this union of thought and action, and from this large measure of satisfaction, we readily and clearly deduce inferences respecting the TALENTS AND ABILITY OF THE PASTOR ; HIS LEARNING AND ELOQUENCE ; HIS FAITHFULNESS ; HIS KINDLY INTERCOURSE ; AND HIS SOUND LOGIC ; which need only to be named to be comprehended and appreciated.

The last inference which I have just stated leads me to another remark.

Will you charge me with an undue estimate of the importance of the principles of a profession to which I have devoted a life, if I infer, personally, that the soundness of his arguments has been in some small degree due to the fact that the pastor, prior to his theological education, was for some time a student of the law ?

The great importance of a correct comprehension of legal principles, by the clergy in general, presses itself upon my mind, with increasing force, year by year. Lack of reverence for authority is fast becoming, if it has not already become, a marked characteristic of the age. Those who train under that banner have invaded the precincts of the law, and carried its fortress by open assault ; and it would seem that its principles have been regarded as the spoils of the victors, and distributed broadcast among their adherents, who exercise dominion over them according to the law of conquest. It may well be supposed that the character of those captured legal principles has not been improved by their compulsory service under their new masters. Every man has thus become, or may become, his own lawyer, and not only so, but he may take upon himself to be the

lawyer of everybody else, and to know more of the principles of law (as modified by the conquest, and by their new servitude) than the assembled wisdom of the bench itself. I need not say that the law and its administration have not been improved, and cannot be amended, by a disregard or perversion of its fundamental principles; nor can the peace of the community, nor the welfare of the State, nor the durability of our institutions, be promoted by any decrease of the reverence heretofore entertained for its authority. Law, in a popular government, needs the support, the practical support, of all the people; and it should be the polar star to which all look who assume to teach the people.

I beg you to believe that these remarks have no reference to any criticisms which have been made upon any decisions of the Supreme Court of the United States. I give that court up to all the buffetings that any one pleases to bestow upon it,—*provided always*, that the blows are scientifically administered, according to sound legal principles.

What I wish to say further, is, that in a reasonably diligent attendance, for the period of more than twelve years, upon the stated services of him to whom we now desire to render due honor; I have never known him to confuse the minds of his auditors by the enunciation of an unsound legal principle, nor mislead them by a specious but erroneous legal argument. But I well recollect that years since, on meeting him one morning, I remarked with great satisfaction: “Sir, if you had not studied the law, you could not have preached yesterday’s sermon.”

Next to harmony among ourselves, the harmony of our relations with those around us stands prominent to our observation.

It seems to be a historical fact, that Harvard College was located at this place, rather than any other, because of the existence of the church then under the pastoral care of the Rev. Thomas Shepard. The present members of the corporation which

has the immediate supervision of the concerns of the College, are not supposed to subscribe to the precise articles of belief, or to assent to all the theological dogmas, to which this church and congregation are understood more or less closely to adhere. The Institution certainly numbers among its officers of government and instruction, in some of its departments, at the present time, those, who in their public teachings inculcate tenets more or less at variance with those taught by our pastor. But the regular attendance, every Sabbath, of numbers of the students upon the public services of this society; the appointment of the pastor as one of the visiting committee of the Theological school connected with the University; the fact that the Institution has conferred upon him its highest theological degree; and, above all, the personal presence of the learned President of the College, who honors us to-night for the purpose of attesting his appreciation of the character of the pastor, and his sympathy with the feelings of this assemblage, — with the presence of members of its different Faculties for the same purpose; seem fully to exemplify the amicable, respectful, and harmonious relations which subsist, and have subsisted, between this society and Harvard College for a quarter of a century; and which it is devoutly to be hoped that no lapse of time, and no cause of difference, will ever destroy.

We live also in the midst of numerous congregations, of many and various shades of religious belief; and of course differing in a greater or less degree from the form which marks that of orthodox Congregationalism. Equally well attested by the history of the last twenty-five years, and by the presence of distinguished pastors of those congregations, is the friendly relation sustained by this society and its pastor, with those societies and their respective heads. Differing, as they do and must do, — fundamentally, if you please to use that term, — these differ-

ences have not been permitted to degenerate into personal hostilities, or an embittered warfare.

From these facts certain other inferences seem to me logically to follow ; which I crave your indulgence for suggesting, but with all possible brevity.

First. Harvard College, under the immediate supervision of a corporation such as I have described, and with its officers of government, and instruction such as they will be found to be on inquiry, is not a sectarian institution, in any offensive sense of that term. If I am in an error on this subject, the learned President will set me right.

Second. They illustrate the character of the pastor, who has certainly done his part to promote this courtesy and amity. Whatever may be the differences of opinion, we admit that others may be as much attached to their modes of thinking, and to their articles of belief, as we are to our own ; and estimable as we know our friends to be, and great as is their kindness of heart, we are full well assured that they would be prompt to make defence of their principles, and of themselves, against any direct or formal attack. But while maintaining his own views with undoubted and uncompromising faithfulness, I am assured that the instance has not occurred, within the whole quarter of a century, of any hostile collision between the pastor of this people, and any other pastor in this city, or elsewhere.

Third. Last but not least,—Orthodoxy is not necessarily a belligerent form of religious belief, as respects persons, notwithstanding its church is a church militant. It makes no war upon persons. It necessarily wages an uncompromising warfare against sin and iniquity, in all their forms. All churches having any pretensions to a Christian character must do so. But orthodoxy may do this without personal hostility, for we see and know that it has so done for a quarter of a century.

Orthodoxy, while it has none of that charity which is the offspring of an indifference to principle, — while it stands steadfast by its faith, — has that charity which is kind, rejoiceth in the truth, hopeth all things, and if need be endureth all things. This is the charity which never faileth.

Genuine orthodoxy is like the wisdom from above, in this, that it is first pure, then *peaceable*, gentle, and easy to be entreated; and then, and then only, is it *full* of mercy and good fruits.

REVEREND AND DEAR SIR, — It only remains for me, in behalf of the members of this society, to tender to you their heartfelt congratulations upon this interesting anniversary, and our fervent wishes for the long continuance of our present connection as pastor and people.

Understanding and appreciating the delicacy of feeling which would lead you rather to shun than to court notoriety; we have nevertheless desired to make a public manifestation of our high regard for your personal character, and of the great satisfaction we have taken in your pastoral and public ministrations. We have done this, not because we supposed it to be necessary thus to assure you of the respectful and affectionate estimation in which you are held by a people, to whom we doubt not that you are attached by ties of strong regard and confidence; nor because we believe that it would give any additional assurance of our respect and veneration to those around us, and who have kindly cheered us with their presence; but because we desire to leave for after-times a memorial of this day, and of the feelings and sentiments which attend it. We have desired to make a record by which —

We may tell it to our sons,  
And they again to theirs; —



That it may strengthen the faith, enlarge the good works, uphold the hands, and encourage the hearts, of others who shall occupy our places, not only at the end of the next quarter of a century, but in all coming time so long as that memorial shall exist.

President FELTON, of Harvard University, followed, and referring to Judge Parker's allusion to the ever-friendly relations between the College and this society and its pastor, responded as follows :—

MR. CHAIRMAN AND FRIENDS :

I thank you for the honor and pleasure you have done me by your kind and neighborly invitation to share in the services of this evening. It is an occasion of no common interest, and I am happy to respond to the feeling which gave rise to it. My friend and colleague, Chief Justice Parker, remarked that Harvard University is not a sectarian institution, in any offensive sense of the term. I think I have a right to say that such a tribute to the character of the University is true; and in claiming this praise for my Alma Mater, I am claiming no part of it for myself. My long connection with the University has been in a department of literature, until a few weeks ago; and the honor belongs to the eminent men who have shaped its character and directed its affairs before me. When the Chief Justice alluded to the "learned President," he turned, and his eye fell, where no doubt the thoughts of all in this assembly followed, upon the venerable man, my predecessor who sits near me, to whose wise and able administration during seven years, all who have been associated with him or under his care have been so deeply indebted.

Mr. Chairman, I cordially agree with all that has been said tending to the promotion of Christian harmony. What we most

need, in this age, is unity in diversity. The passage of Scripture read by the reverend gentleman near me, commands us to be “of one mind,” — not of one opinion. The difference between mind and opinion is broad and deep. There are many opinions current in the world which have no connection whatever with the mind. We must not expect all men to agree in religious opinion ; but the older I have grown, the more I have seen of the world, the more I have watched the effects of Christian education upon the character and happiness of men, the less important seem to me the differences which separate the different branches of the Christian church, compared with the great points of agreement which unite them, — until finally the differences have sunk, in my estimation, to infinite insignificance. In my youth I was accustomed to read a great deal of theological controversy ; but for many years that reading has lost all its interest for me. It is a long, long time since I have read a book, an article, or even a paragraph of “polemical theology.” I have even sometimes indulged the dream, that in some happy age, by a blessed consummation of Christian charity, all the varying voices of the church, from every quarter under heaven, shall blend and unite in one grand harmony, — that the believers of every sect, while holding their particular views, may yet recognize the great brotherhood, into which a truly Christian unity of spirit shall bind them ; as the chime of yonder evening bells, to which we listened as we came up to this sacred place, while each differs from the others in tone, move the vocal air with their delightful harmonies.

“How sweetly did they float upon the wings  
Of Silence, through the empty-vaulted night.”

I confess, Mr. Chairman, that I am old enough and old-fashioned enough to regard a clergyman who worthily performs the duties of his great office, with different feelings from those with which I

look upon other men. I cannot forget that his studies and meditations are upon subjects that belong to a higher sphere than the interests of common life ; I cannot forget that his lips utter the benediction, which makes of marriage, not a civil contract, but a holy sacrament ; that his hand sprinkles the baptismal water upon the brow of infancy, consecrating it to God ; that when those nearest and dearest to us are taken away, through his voice we lift up our hearts to the Eternal Father for consolation under our sorrows, and strength to bear our bereavement.

So regarding the clergyman, I cannot help feeling that his relation to his people ought to be a permanent one. The services he renders are not "professional," nor are his parishioners clients. They are not bound together by business ties, but by the most sacred bonds that can bring human beings into each other's society. That kind of settlement, so graphically illustrated by Mr. Hosmer, with the horse all saddled and bridled, standing at the door to take the minister to his next parish, is an evil custom, and ominous of evil to the highest interests of society. The unhappy results we see in many a sad case around us. Some of the causes of it have been intimated ; and I think they may be partly attributed to the clergymen themselves, in not maintaining with sufficient firmness the dignity and impartiality of the pulpit. We live in an age of violent agitations. Public opinion runs into excesses on every imaginable subject : on reform and conservatism ; slavery and anti-slavery ; total abstinence and temperance. Men are not content to assail the evils which afflict the world ; but they waste their energies in quarrelling about the means and methods of removing them. The state of public opinion is like a stormy sea, over which the winds sweep from every quarter of the heavens :

"Una Eurusque, Notusque ruunt, creberque procellis  
*Africus*, et vastos volvunt ad litora fluctus," —

they surge against the sanctuary, and undermine the foundations of the pulpit: and what wonder if sometimes it topples over and is swept away? But there are some pleasant exceptions; and one of them it is the happiness of this ancient and historical society to exemplify. I am here not only to represent the University on this pleasant occasion, but to represent myself. I join as heartily in all the honors you are paying your excellent pastor as if I were a member of the society. I have known him in public and in private ever since he came to this town. I think I have known him longer than most of the — I was going to say *venerable* men around me; — but I have been so long a resident here that I fear if I applied that epithet to them, they might turn upon me and ask, “if we are venerable, what in the world are you?” I have been so long here, that I sometimes fancy I am that mythical personage, the “oldest inhabitant,” who “has no recollection” of so many things. At all events, your pastor and myself have been on the most cordial terms for the quarter of a century that he has been settled over you, the happy completion of which is the theme of your congratulations to-night.

At first sight, it seems strange to congratulate a man for having finished so large a part of his life. The wise ancients have a saying, that we must call no man happy until he has ended his life without suffering calamity. This principle was founded upon a deep and philosophical view of human life and character. No doubt the happiest moment the good man is conscious of enjoying in this world, is the moment when — his earthly task accomplished, his labors over, his work faithfully done according to the measure of his ability, — his conscience approving all the while — he receives the Master’s summons, and knows that he shall be greeted with the divine salutation, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” The moment that closes a long period of life and stamps it with the Lord’s

“well done” — is a fitting moment of gratulation and solemn joy. I join you, in tendering to your pastor and my friend, my hearty congratulations on this happy occasion. I trust his days may be prolonged in the land; that he may see this church still further enlarged by another line of columns on each side, and another third added to its length; that he may gather together the children and grand-children of those who now come up hither to worship.

And, Dr. Albro, I hope you may finish another quarter of a century as happily as you have finished the last. If you will hold your half century celebration, bringing with you your friends and neighbors as now, I will not absolutely promise to come, but I will do the best I can.

Rev. NEHEMIAH ADAMS, D. D., formerly the pastor of this church and the immediate predecessor of Dr. Albro, was then introduced to the audience and spoke as follows:

It was a very pleasant morning in June, 1831, when a company of us assembled on this spot, then covered with elms, to prepare a place for a new temple of God. The venerated Rev. Dr. Holmes removed the first spade full of turf and earth from the unbroken soil. We had some discussion whether the birds apprehended that they were enjoying their last opportunity in the branches over us, or whether they were in sympathy with us and with the occasion; for they were full of music. We were sorry to invade their orchestra, but all who have lived long in this world know that when God is preparing for himself a shrine in our hearts, one of the first things which sometimes takes place is, the daughters of music are brought low. Yet when our hymns of praise went up to heaven for the first time under those trees, when that sweet singer in our Israel, Mr. Nathaniel

Munroe, and the Misses Sawyer and others, so well remembered to this day, made melody in those first acts of worship, we felt that it is no inverted climax for David, having called on every thing in creation to bless God, to end with saying, "Bless the Lord, O my soul." The love and praise of the soul made in God's likeness, is the crown of all this praise.

The house was built. Your friend and fellow parishioner, Mr. Washington Allston, gave us the plan for the house. More than once, after an evening lecture, would he stand with a group about a hundred rods south-east of the building, when the moon was in that quarter, and bid us view the house from that point, discoursing the meanwhile on architecture, and playfully quoting the lines, —

"If you would view fair Melrose right,  
Go visit it by pale moonlight."

He was much pleased with his success in the plan of the house, and it was afterwards first enlarged under his direction. And now we have come to rejoice in twenty-five years of prosperity and happiness under this pastorate, and to "bind the sacrifice" of thanksgiving and praise "with cords, even to the horns of the altar."

Some are disposed to think that words of commendation and eulogium in the hearing of a pastor on such an occasion as this, may prove injurious to him; but a man in such circumstances needs something to keep him from deep despondency at such a time. For does any one think that this good man is now looking with exultant eyes at his finished quarter of a century in this pastorate? No, he is thinking of his sins and imperfections, and of his omissions in duty, and of lost opportunities. Listen to the whisper of his soul; it says, like the righteous at the last day, 'Lord, when saw I thee an hungered and fed thee, — or sick and in prison and came unto thee?' His soul

is ebbing with its course of thought toward the great past, and no power of attraction which we can create in the form of praise, can arrest it.

He is the most solitary man in this audience; perhaps the only one. True, one and another of you have been here twenty-five years; but in this you have companionship. He alone of us has been pastor here for twenty-five years; no one intermeddles with him, or shares with him, in that solemn consciousness. Say what you will of him in his hearing,—while you speak, his soul is full of other things, and if he remembers your words of commendation and love, they can do no more than contribute toward the balancing of hope and proper confidence against despondency.

As a personal friend and witness, I must be allowed to say of him that he is a tower of strength in our ministerial associations and ecclesiastical affairs. We depend upon him for counsel; we listen to his large and well-considered experience; we feel safe to be guided by him; we always look that he will be on the side of sound principles and well-established order; and we are not disappointed.

He has both knowledge and wisdom. Some know much, but they are not wise. Again, some are wise, are sagacious and prudent, but they are not well informed. Our friend has large acquaintance with men and things, with literature and science, with the histories of the church and of individuals. He is a full man. He reminds me of a place in Italy where, if you dig a few inches and apply a torch, a flame springs up. I feel toward him as one seems to have done toward a public building which he stood to view, leaning his head upon his hand, and soliloquizing every now and then, with much variety of intonation and emphasis, as he judged of its architecture, “It is right! It is right!”

We are not to estimate the good which he has accomplished

here merely by his public ministrations. Many who have been students in the various departments of the university, and the parents of many sons in college, owe him a debt of gratitude for private instructions in Bible classes at his house in the interpretation of the Greek Scriptures. Many theologians refer to the principles of interpretation which he gave them as laying the foundation of their interest and success in biblical studies. In this and other ways he has begun a good work in young minds. He is a seedsman as well as florist. He can give you largely of flowers, but he deals especially in the seeds of things, and there are many fruitful things growing in many minds dropped there originally by his hand.

One thing I will mention with the confidence derived from personal experience of its truth. *He is a good successor.* When a minister leaves a people, he cannot fail to leave some foot-prints, especially if it is the place of his earliest ministrations, which it will be pleasant and grateful to him if they may be covered, and especially if one will sprinkle grass seed over them. He will also be likely to leave behind him deep and strong attachments and abiding friendships. It is in the power of a generous, noble, whole-souled man who comes after him to make all these things the sources of great pleasure, as this friend has done, thereby illustrating certain qualities of mind and heart which enshrine him in the love of not a few. In the course of nature he too must have a successor. By that great law of God's providence, 'with what measure ye mete, it shall be measured to you again,' which is not for admonition only, but for the praise of them who do well, may he experience a reward, in kind, for all this. And may the latter end be with him more than the beginning. And now, my dear sir and brother, in the name of all the Congregational ministers everywhere who either know of this occasion, or shall be made acquainted



with it, I feel empowered to say, “*The brethren which are with me, greet you.*”

HON. CHARLES T. RUSSELL here read a letter from Rev. W. A. Stearns, D. D., President of Amherst College. After reading this letter Mr. Russell remarked that he held in his hand another letter which he would be glad to read, but he much doubted if he had a right to do so. It is, said he, a rule of law, in most cases, where a deposition has been taken, and the witness is present in court, that the deposition cannot be read. The witness must be called. The letter I have is from the Rev. Lyman Whiting, and I assure you, Mr. President, its contents are most pertinent and important to the matter we have in hearing to-night. But the writer is unexpectedly to himself present with us. I insist that, on the legal principle I have stated, not one word of the letter can be read,—that all parties in interest here have a right to confront the writer face to face. I appeal to the honorable gentlemen near me,—most learned in the law,—who have so ably administered it from the bench, and so successfully teach it from the professor’s chair (Judges Parker and Washburn), if I am not right. I have the ruling of the court for me, and I drop the letter and call the writer to the stand.

A facetious friend of mine once said, when demonstrated upon by the president of a meeting about as unexpectedly as I have come down upon Brother Whiting, “Give me a moment or two, Mr. President, to get my impudence up.” Now it would be no use to give our brother time for this. He could not do it if we should give him the next quarter of a century. But to enable the witness to recover his self-possession, and become a little familiarized with the court-room, court, and jury,—or rather, to give our friend a moment to get his “platform legs” on,—I will read a letter from another friend of our pastor, and friend of us all,—

whose piety and learning will ever secure to him that love and esteem which advancing years have only strengthened and increased.

Mr. Russell then read a letter from Rev. William Jenks, D. D., and said, I now call the Rev. Lyman Whiting of Providence, and request him, without further interrogatory from me, to state what he knows relative to the matter now in hearing, and “as fully and particularly as if specially interrogated thereto.”

Mr. WHITING testified as follows :—

It has been said that there are three culminating points in every completed career. That when young manhood is best prepared to begin public life, where preparation ripens, the blossom drops off, and the fruit sets ; next, the matured, perfected power of mid-life ; and finally, where decline and decay of that power begin.

In the first of these, said he, I had a memorable and grateful experience with him whom we honor this evening. I came here for purposes of study, in my twentieth year ; and as a hearer, and through very kind personal attentions from him, came under a power, till then unfelt. It was the almost *magic interpenetration* and minute process in presenting divine truth. In a seat yonder, I remember sitting through many sermons, half entranced at the exquisite delicacy of the evolution and *insiderness* of the views. My education had been in the usual apparent and outward views common to the topics of the pulpit. Here, and in many walks and conversations, interior, and hitherto hidden views, gave me a new — and as I esteem it — a crisis impulse to my mind. Until this day I gratefully own the priceless impulse and aid given to me at *that* peculiar period of my preparatory career, and I am glad of this opportunity publicly to thank you [turning to Dr. A.] for a service I shall carry the impulse of through life.

Shall I be intrusive in recalling a personal reminiscence, con-

necting the pastor and my life here : — On a sunny morning in spring, when a few birds were venturing to try the first notes of their wonted songs, you, sir — Deacon Farwell, — came to my room, in the house of a mother in this Israel, and said the pastor was quite ill, and could not attend the “morning meeting,” — then and for a season held before the public service, — and I must take his place ! Of course I could do no such thing ; but you — younger than now — resorted, fraternally, to the imperative mood ; and I, seizing a scrap of paper, pencilled the outline of a brief discourse, or course of remarks, and from them addressed — for the first time in my life — an assembly, from a single text. My search in a collection marked “curiosities,” has just been rewarded by finding the identical “notes” [which he held up]. I beg nobody will ask to see them. I am pleasingly surprised to find that morning was just nineteen years ago next Sabbath.

Mr. Chairman, — If any ask why such an occasion as this moves our hearts with unusual interest, may we not mention the record kept by the Spirit of Inspiration concerning our blessed Lord, — “And *he* came to Nazareth, where he had been brought up.”

The letters read by Mr. Russell from President Stearns, and Rev. Dr. Jenks, and other letters, — some of them of a date subsequent to the anniversary, — are as follows : —

AMHERST COLLEGE, 12th April, 1860.

MY DEAR SIR, — I have yours of Feb. 25th, and am pleased to learn from it that you are intending to commemorate the twenty-fifth anniversary of our Rev. Bro. Albro’s pastorate among you. If ministerial fidelity, unpretending piety, ability in preaching, wisdom in affairs, largeness of heart, and persistent devotion to his people, entitle a man to such a notice, it is certainly deserved in the present case. It was my privilege to labor, side by

side, with him in the service of the gospel for many years. I always found in him a ready helper; a warm, faithful, and sympathizing friend. In the public schools of Cambridge, in the Sabbath Schools of our religious connection, in ministerial associations, councils, etc., his influence has been efficient and salutary. In the midst of a community of different theological views from his own, I have often admired in him his unflinching faithfulness in the statement of his opinions, in connection with his courteousness of manner towards those who dissented from them.

The importance of such a commemoration as you propose seems greatly increased when we consider the instability of the times, especially in reference to pastoral relations. It speaks well both for minister and people when, in a community where short settlements are rather the rule than the exception, the pastor and his flock continue happily together for so long a period as a quarter of a century. I, certainly, for one, thank Dr. Albro and the church and society over which he presides, for the example of stability, steadfastness, and Christian love, which in their protracted connection, they have thus given to the world. . . .

Hoping that our beloved brother may live and be useful till even another quarter of a century is ended, I am, my dear sir,

Yours most cordially,

W. A. STEARNS.

CHARLES THEODORE RUSSELL, Esq.

Boston, April 17, 1860.

REV. AND DEAR BROTHER IN CHRIST,—I was gratified to receive, yesterday, an invitation from your committee to attend the proposed meeting of to-morrow evening. Sincerely do I congratulate your people and yourself that your ministry among them has been prolonged to such a number of years—a rare thing, now-a-days.

They are wise, I think, in keeping a “jubilee” at a quarter

of a century, instead of waiting for the half of one to transpire, — so have the Ecclesiastical Court of Rome done, I believe, repeatedly, — and I should be glad to be present at the celebration, but the state of my health will not allow of the exposure.

God grant you, my dear brother, to fill up, with your people, at least the twenty-five years that remain to a regular, old-fashioned jubilee! So prays

Yours, affectionately, for the gospel's sake,

WILLIAM JENKS.

Rev. Dr. ALBRO.

BOSTON, April 17, 1860.

DEAR SIR, — I thank you for the polite invitation to join in the services of to-morrow evening, in commemoration of the twenty-fifth anniversary of the settlement of your pastor, Rev. Dr. Albro. Be assured it would afford me great pleasure to join my congratulations with yours on this interesting occasion, did my circumstances allow it. Be assured of my deep sympathy and thankfulness that God has given and continued to you for a quarter of a century such an able and faithful pastor, to replace one of equal worth. I hope my agency in plucking him from you, has been forgiven. That you may long enjoy the ministrations of your beloved and excellent pastor, is the prayer of

Your friend and servant,

JOHN TAPPAN.

Hon. S. T. FARWELL, Chairman of Committee.

WEDNESDAY, April 18, 1860.

MY DEAR BR. — I did not know any thing of the interesting occasion for this evening, commemorative of the twenty-fifth anniversary of your pastorate, in Cambridge, until yesterday, — through the Hon. Mr. Farwell.

I regret that my recent return after an absence of three

weeks from my duties, — with the incidental engagements it has produced, must prevent me from being present; unless it may be possible for me to obtain a short time in the course of the evening, for a somewhat hurried visit to you.

Praying for your present and future happiness and usefulness, I am,

Sincerely yours,

G. W. BLAGDEN.

Rev. Dr. ALBRO.

CAMBRIDGE, April 16, 1860.

DEAR SIR, — Please accept my thanks for the honor of an invitation to be present at the services on the interesting occasion of the twenty-fifth anniversary of the settlement of your esteemed pastor.

Be assured it would afford me the highest gratification to be present, but important business of the city, to come before the Board on that evening, will, I regret to say, compel me to forego the privilege and pleasure.

With great respect, yours truly,

JAMES D. GREEN.

Hon. S. T. FARWELL, Chairman of the Committee.

CAMBRIDGE, April 17, 1860.

DEAR SIR, — It would give me much pleasure to accept your invitation to be present at the commemoration of Dr. Albro's settlement over your society, both for the interest of the occasion itself, and out of respect to your valued pastor, if a previous college engagement did not put it entirely out of my power.

With thanks for your civil attention,

I am respectfully yours,

H. W. TORREY.

Hon. S. T. FARWELL.

BOYLSTON CENTRE, April 16, 1860.

DEAR SIR,—Your card of invitation to the twenty-fifth anniversary of Dr. Albro's settlement in Cambridge, has just come to hand. I regret exceedingly, that it will not be in my power to be present, as the Worcester Central Conference of churches, meet with us at the very time, meeting Wednesday and Thursday of this week. *Wednesday evening*, we are to have a discussion on Tract Distribution, when it is expected I shall make a report on the subject, as now in progress, among our people. I feel sadly disappointed that I cannot be with you on such a pleasing occasion, and doubly so, as I was not able to be with you, on a late Sabbath school anniversary. Give my best regards and kindest wishes to your highly respected pastor, with the hope he may live to see yet another quarter century in his pastorate, and so be able to hold the still more important anniversary of *half century*, but if so, I cannot now promise to be there, but "*Deo Volente*," it may be so.

Thanking you, most sincerely, for your kind invitation to your anniversary, and again most deeply regretting my inability to be with you, I remain,

Most truly yours,

DANIEL WIGHT, Jr.

HON. S. T. FARWELL.

P. S.—I was present at Dr. Albro's installation, and was between two and three years under his ministry, mingling in his social, as well as public services, and being thus with him and you also, in those early days of your weakness and trial, I should be most happy to be with you again, at the end of so important a period, and hear the venerable Dr. rehearse the whole story of his sojourn, in a position so important and honorable, beside our noble University, my "*Alma Mater*," and see what lessons of wisdom may be developed from such rich expe-

rience. Should the sermon be published, with other documents, pertaining to the occasion, I shall be most happy to receive a copy, at almost any price.

D. W., JR.

CAMBRIDGE, April 18, 1860.

DEAR SIR,—I thank you for your polite attention in extending to me, in behalf of the committee of the Shepard Congregational Church and Society, an invitation to attend the commemorative services on the twenty-fifth anniversary of the settlement of their esteemed pastor. Though unable to avail myself of your friendly invitation, I beg you will accept the assurances of my great respect; and with my fervent prayers for the best blessings upon both pastor and people,

I remain,

Very truly yours,

NICHOLAS HOPPIN.

Hon. S. T. FARWELL, Chairman.

TUESDAY, April 17, 1860.

MY DEAR SIR,—I have to thank you for your kind invitation to be present at the celebration of Dr. Albro's twenty-fifth anniversary to-morrow night, which I should accept with much pleasure, were I not going into the country to spend a few days. I am very sorry to miss the opportunity of paying my respects to Dr. Albro, and of joining in the congratulations of his many friends.

Ever yours faithfully,

F. J. CHILD.

Hon. S. T. FARWELL.

EASTPORT, April 19, 1860.

DEAR SIR,—I received your note on Tuesday, too late to get to Cambridge in season, but even had I received it earlier I could



not have come. To have been present at our beloved pastor's twenty-fifth anniversary would have been a great pleasure, and I shall be interested to read what was said and done. In these changing days such celebrations are quite rare. May his health and usefulness be continued many a year to come.

Yours truly,  
S. D. HOSMER.

Hon. STEPHEN T. FARWELL.

LUNENBURGH, VT., April 19, 1860.

GENTLEMEN, — Your polite note of the 9th inst. has just come to hand, informing me of the approaching quarter-century anniversary of our dear pastor's settlement at Cambridge, and inviting me to be present on that occasion.

Be assured that, were it consistent, nothing could give me greater pleasure than to accept your invitation. But my duties as a minister of the gospel, which my pastor so clearly and forcibly impressed upon me *five years ago* in his solemn charge, given from the same sacred spot where, ten years before, he stood and received me as a member of Christ's visible church; these duties to my own people must serve as my apology for declining.

May the divine favor always rest upon God's faithful servant, and may it please the Great Husbandman long to continue this church under his watch and care, and to make it ever, as heretofore, a thriving and fruitful vine in the Lord's vineyard, — sending forth vigorous and fruitful branches which shall bless the world.

With sincere thanks for your kind invitation, I remain,

Gentlemen,

Truly your Friend and Brother,

WILLIAM SEWALL.

Hon. S. T. FARWELL,

A letter was also received from Rev. William Newell, D. D., after the celebration, in answer to the following from the Chairman of the Committee:

CAMBRIDGE, April 21, 1860.

DEAR SIR, — I have just heard, very much to my surprise and regret, that you did not receive an invitation to the services on Wednesday evening, the 18th inst., in commemoration of the twenty-fifth anniversary of Rev. Dr. Albro's settlement. I feel sure that one was prepared and sent through the post-office. How it should have failed to reach you, I cannot imagine. One of the earliest votes of the committee of arrangements was to invite all the settled clergymen of Cambridge, and cards of invitation were accordingly sent to all. If there was a failure in any instance, as it seems there was in respect to yourself, I beg you to believe it was an oversight and not intentional. It is too late, I know, to repair the omission so far as the celebration, — which is in the past, — is concerned; but may I not hope that, with these explanations you will consider yourself as having been invited, — in spirit at least, — as the committee by their vote intended, and by their subsequent acts supposed you were actually invited.

Again expressing my regrets that this omission should have occurred, — the more because this part of the arrangement was largely under my care and supervision, and with assurances of my high regard,

I am, dear Sir, yours very truly,

S. T. FARWELL.

P. S. — I enclose a card of invitation like the one you would have received, but for the unfortunate oversight happening at some point, I know not where.

S. T. F.

REV. WILLIAM NEWELL, D. D.

CAMBRIDGE, April 21, 1860.

DEAR SIR,—I thank you for your courteous and satisfactory note. I accept with much pleasure the kind invitation, received with it this evening, to attend the celebration on Wednesday evening last, of the twenty-fifth anniversary of the Rev. Dr. Albro's settlement in Cambridge. Please present to the committee of arrangements, of which you are chairman, my acknowledgments of their courtesy.

I will do all I can, under the circumstances, to enjoy the bountiful hospitalities of the occasion, and to express my respect for your faithful and able pastor, with whom, during the whole period of his ministry, my personal relations, notwithstanding our theological differences, have always been pleasant and friendly. I hope you will accept the will for the deed.

I confess it is a little tantalizing to think of all the good things, the spiritual dainties, as well as creature comforts, which I have so unfortunately missed. I am very sorry, too, to have lost the opportunity of manifesting, as far as could be done by my presence on an occasion of so much interest to your people, the kindly feeling which I hope will always subsist, not only between your pastor and myself, but also between the societies with which we are connected; branches as they are of the same old stock, descended from the same old congregational family, looking back, amidst their honest differences of opinion, with common pride to a common ancestry. I trust we shall ever dwell together in that "unity of the spirit" which is better than unity of creed, as charity is greater than faith and hope. I remain, dear Sir,

With great regard,

Yours truly,

WILLIAM NEWELL.

HON. S. T. FARWELL.

The following hymn, written by the late Rev. ABIEL HOLMES, D. D., on the occasion of the installation of Rev. J. A. Albro, April 15, 1835, was then sung by the congregation :

[Tune, *Evan.*]

GREAT GOD! thou heard'st our fathers' prayer,  
 When, o'er the ocean brought,  
 They, with a patriarchal care,  
 A sanctuary sought.

Hither thy guidance led their feet, --  
 Here was their first abode ;  
 And here, where now their children meet,  
 They found a place for God.

Thy flock, Immanuel, here was fed,  
 In pastures green and fair,  
 Beside still waters gently led,  
 And thine the shepherd's care.

That care two hundred years attest ;  
 Thy seal is still the same :  
 To every bosom be it pressed,  
 'Graved with thy precious name.

Here may the Church thy cause maintain,  
 Thy truth with peace and love,  
 Till her last earth-born live again  
 With the first-born above.

O glorious change ! From conflict free,  
 The Church, — no danger nigh,  
 From militant on earth, shall be  
 Triumphant in the sky !

The pastor of the church, Rev. Dr. ALBRO, then made the concluding address as follows : —

A few years ago I did not expect to witness an occasion like this, and but a few days since I did not dream that, if I should live to complete my twenty-fifth anniversary, such public notice would have been taken of it. It has been the great object of my ministry and of my life, to feed the flock over which the Holy Ghost has made me overseer, satisfied, if the Master who searches the heart and knows all my works, the last as well as the first, was satisfied with me. Certainly it has never been my desire or my object to be rewarded by a demonstration like this. And now that I see this gathering of my people and my friends to do me honor, I hardly know what to say. I sincerely thank the church and society for what they have done. I thank the brethren and gentlemen for the kindness with which they have spoken of me and of my labors. It is a comfort to me now to know that there has been such unanimity of opinion and feeling with regard to my work among those whom I so highly respect, — that I have lived in so much harmony with my neighbors of different persuasions, — that I can look over the past and see no deep roots of bitterness in the field that I have endeavored to cultivate, — and that there is no dark shadow lying between the beginning of my ministry here and this day.

My relations with the University have been not only peaceful, but very pleasant. I can truly say, with Judge Parker, that I have never witnessed in its government any sectarianism, — in the offensive sense of that word. The conduct of the several Presidents who have been at its head during my residence here, and of its professors, has been eminently courteous and kind. No student belonging to the Orthodox denomination has ever, to my knowledge, been denied the privilege of choosing his own place of worship, or of attending upon my ministry; nor do I believe that any attempt has ever been made by the government of the college to interfere with the religious belief of a single young man under their care. An incident in my memory which, under the

present circumstances, it may be proper for me to repeat here, will show the truth of this statement. More than twenty years ago, feeling a deep interest in those students belonging to our own denomination, and desirous of doing what I could for the promotion of their religious welfare, I proposed to form a Bible class, that we might together study the New Testament in its original language. Not wishing to adopt any measure which might in any way interfere with college rules or discipline, I waited upon President Quincy, and frankly told him what I wished to do, asking him if he had any objection to the proposed meeting. "My dear sir," he replied, "no! I wish you would convert the whole of them." And if I heartily responded to his answer,—and I did, as I do now, respond to it,—it was, I trust, in no narrow spirit of sect or of proselytism. The same kindly feelings and generous confidence have been often manifested towards me and my efforts in behalf of young men here pursuing their education, by Presidents Everett, Sparks, Walker, and Felton, and generally by the officers of the University.

I renew my thanks to those who have spoken this evening, for the manner in which they have distinguished me, and to my people for the very kind feelings which they have so often and so practically expressed. I do not know whether the things that have been said to-night will hurt me. I hope they will not. I will endeavor to be more worthy of them. I am grateful to my congregation for their frequent and liberal contributions of temporal things, as well as for the far higher gift of a long and unbroken friendship. "Not," as the Apostle said to the Philippian church, "that I speak in respect of want; nor because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need,

according to his riches in glory by Christ Jesus." We shall not all meet at another anniversary like this ; but it is my heart's desire and prayer to God that through the blood of the everlasting covenant, and the renewing of the Holy Ghost, we may all be prepared to meet around the throne of God, to sing forever the song of Moses and the Lamb.

After singing the hymn, "Lord dismiss us with thy blessing," etc., to the tune of "Greenville," the benediction was pronounced by Rev. Dr. ADAMS, and the audience retired from the church to re-assemble again in the rooms below, where an hour was spent in a social interview and friendly greetings.

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It is one of the pleasing incidents of the anniversary, that it was made the occasion of numerous gifts from the people to their pastor. Some of these were presented personally, and all were conveyed to him in a quiet way, without public observation, — the larger part in value being found by him on his return from the public services. These gifts from affectionate friends, were acknowledged by Dr. Albro in the following letter addressed to the committee : —

CAMBRIDGE, April 19, 1860.

DEAR SIR, — Upon my return to my house from the public meeting yesterday evening, I found a purse containing five hundred dollars, — many articles of silver for the use of my family, — and a number of valuable books for my library, — all contributed by ladies and gentlemen of the church and congregation. So quietly and secretly were these gifts conveyed to my residence, that I should have been surprised if I had not long since

learned not to feel surprise at any kind or generous act of my people. Please to assure my friends of my gratitude for their affectionate remembrance, and of my prayers that they may be abundantly recompensed in the resurrection of the just.

Very respectfully and affectionately yours,

J. A. ALBRO.

Hon. S. T. FARWELL, Chairman of Committee.

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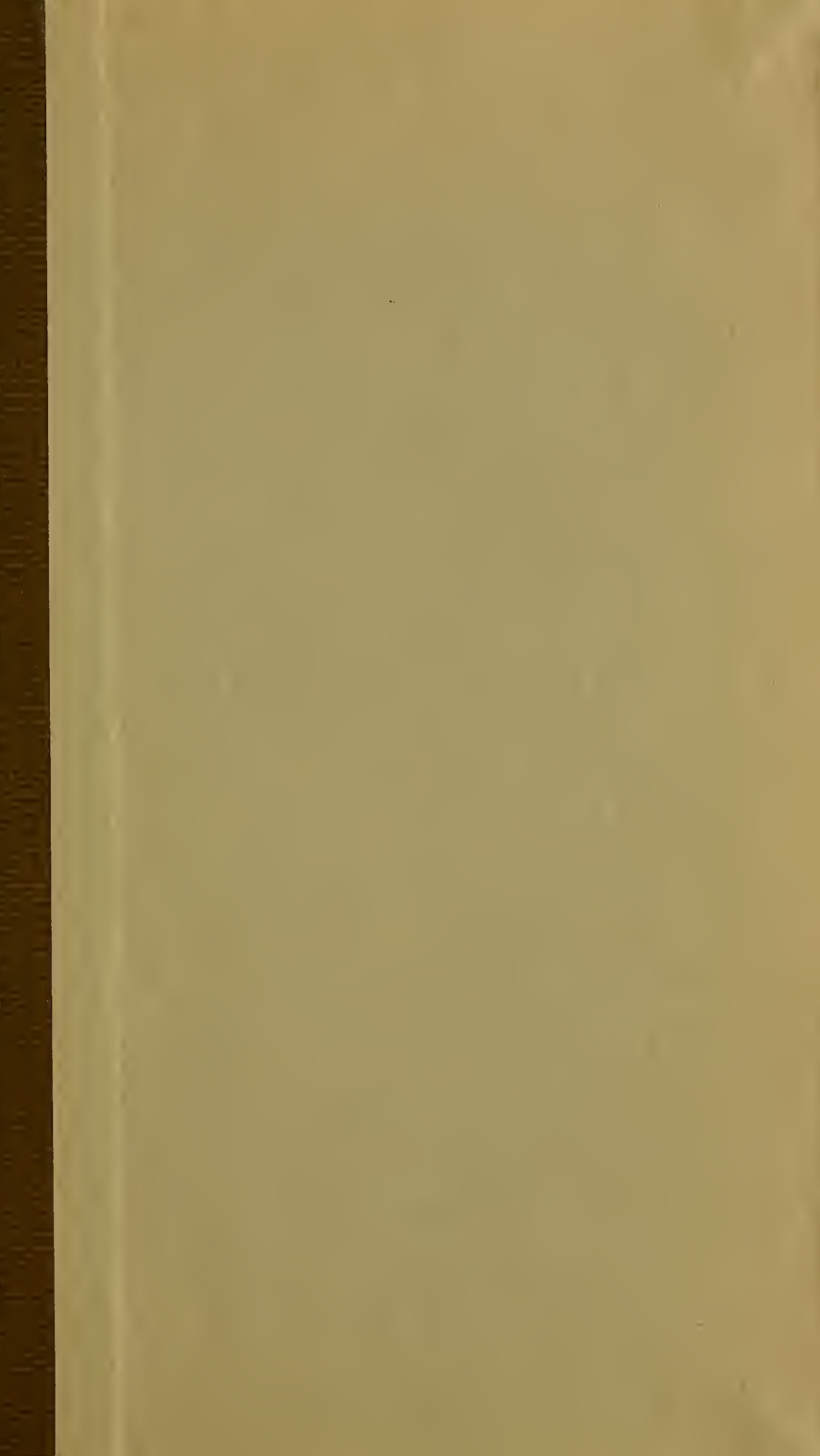
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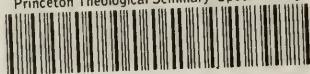
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